THEOLOGY

A MONTHLY REVIEW

L. LII. No. 350 AUGUST, 1949

Editorial

"Sweet Auburn Again" - - - - *Seiriol Evans*

Modern Psychology and Belief in a Transcendent God - - - - - - *F. McEachran*

A Link with Little Gidding - - - *Clare Kirchberger*

Scouting as an Instrument of Evangelism - *E. H. Levinge*

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Edited by Alec R. Vidler at Windsor Castle, and published by the S.P.C.K., Northumberland Avenue, London, W.C. 2.

per copy. 12s. per annum, post free.

e U.S.A. $3.60 payable to the Macmillan Co., 60 Fifth Avenue, New York 11, N.Y.

THEOLOGY

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VOL. LII AUGUST, 1949 No. 350

Editorial

WHATEVER may be the eventual assessment of the results of the London Mission, there appears to be general agreement that its immediate effect was to bring much-needed encouragement to the clergy and to the regular worshippers in the diocese. To many, it was an experience as refreshing as it was unusual, and indeed surprising, to find themselves for a whole week in a crowded church, even if it was not the church which they habitually attend. Mission congregations appear to have consisted, to a large extent, of those who were already church members, though the interest of a considerable number of outsiders was aroused and there was the promise of plenty of work to be done in following up the Mission. It is to be hoped that the people thus newly interested will be permanently drawn into the Church and that they will reinforce congregations that in many cases have been bravely struggling on against heavy odds. Otherwise the Mission might in the end leave more discouragement than encouragement behind it. If an enterprise organized with so much imagination and efficiency left things more or less where they were, it might be inferred that the Church is confronted with a hopeless task, about which nothing effective can be done.

That inference would not, however, be warranted. The question then to ask would be whether the best evangelistic strategy for the Church in this age is that which was followed in this particular Mission. It is well to ask the question, anyhow, since provincial cities may be inclined to follow the example of London. Would it not be true to say that the London Mission was of a type that is familiar enough, and that what distinguished it from previous missions in this country were the facts that it was planned on a diocesan scale and that it was carried through with remarkably up-to-date techniques of publicity, etc.? It will be judged to have been a success if a considerable number of individuals have been converted and drawn into existing congregations.

As was pointed out in an article entitled "Towards the Conversion of France," in THEOLOGY, January, 1947, the Church in France is adopting a different evangelistic strategy. Fuller information about this is now available in English; see, for example, *France Pagan?* by Maisie Ward (Sheed and Ward, 10s. 6d.), and *Revolution in a City Parish* by G. Michonneau (Blackfriars, 7s. 6d.). The following considerations seem to lie behind the strategy of the Mission de France and the Mission de Paris. The evangelization of the unchurched masses in contemporary society must be envisaged as a task for generations; it is not one in which quick results are to be expected. The atmosphere in which people live and work and play

is "pagan," not in the original sense of that word, but in the sens that it is foreign to the Christian spirit, indifferent to the Christia creed, and careless of the demands of the Christian moral code. is the whole social atmosphere that needs to be changed, unless w are playing with words when we speak, for instance, of the eva gelization of a city. The present aim, therefore, should be n merely to pull a few individuals out of their present social group which are divorced from the Church, and to incorporate them i the Church, leaving the social groups where they were. The ai should be to penetrate, slowly but surely, whole groups and christianize societies, thus providing a Christian atmosphere and corporate Christian life where individuals can grow up into Chri in their own natural setting. In the early stages, and perhaps for long time, evangelism of this kind has to be hidden and unadve tised and the witness that is borne to the Lord has to be indire and exceedingly patient. This new type of evangelism requires th training of a new type of evangelist. Men will be able to work f Christ in what will generally seem at first to be spiritual desert only if they are themselves equipped with strong spiritual resourc as well as with an intelligent hold on their creed and its bearing

It would be a mistake to suggest that methods that are appr priate in France or in Paris should be slavishly followed i England or in London. All the same, we suspect that there may b more salutary instruction and also more encouragement to b derived from the Mission de Paris than from the Mission London. The absence of anti-clericalism in England makes it le needful that there should be an influx of priest-workmen into ou factories; but it would be a step forward if we could have a fe more experiments in equipping lay Christians for evangelistic wo that will have to be done for the most part outside the confines the visible Church and about which it will not be possible for long time to come to produce reports that can be presented ecclesiastical assemblies.

The ecumenical movement may be able to help the churches i different countries to learn from one another's experiences. It lamentable that the *Christian News-Letter* has had to suspen publication. One of its last numbers (No. 337, May 11, 194 dealt with the subject of "Industrial Evangelism." It has, durin the ten years of its existence, done an invaluable work both in di seminating reliable information and in offering wise guidan about all the great questions that confront Christians as they loo out into the world to-day.

"Sweet Auburn Again"

For some years now, and especially since the war, books about the English countryside have been very popular. Broadly speaking they are of three kinds. There are those which dwell on the beauty of the English country scene, and might well be called "escape" books, written for those who live in towns and who look forward to a holiday in the peace of the country. Ever since the early nineteenth century our people have thought of England as "the workshop of the world," so that for them the real England has been the big towns. They think of the country chiefly as a kind of playground where the tired industrial worker can rest in arcadian repose. This attitude, as is well known, led to a shocking neglect of agriculture, and amongst informed people has long been abandoned, but it dies hard, for it has about it a nostalgic quality very dear to a sentimental people whose peasant ancestry is still not far behind them. Then there are the books which are more realistic and practical, some of them novels like those of A. G. Street and Adrian Bell. Their appeal is to the city worker who is sickened by the artificiality of business life in the town. He is tired of being an unimportant cog in a huge business machine, toiling to produce some article which perhaps he never sees, or to sell produce which he never handles. He longs for some creative work and the healthy life of the land. The tougher the job the better—to be working at something real is what he wants. The third kind are those books which deal with the economics of agriculture, not the textbooks but the propaganda. They describe farming as a "parasitic industry" and see no hope for the future unless all the small farms are joined up and all the small villages abandoned. Farming, they declare, will have to be done on a much larger scale—with better results, one hopes, than attended the recent large-scale experiment in Tanganyika.

Though our farmers and labourers might be a little surprised at the picture of themselves which such books often give, there is a good deal in them which (if they could be got to read them) they would recognize and agree with. They do know that their countryside is beautiful, though they are seldom lyrical about it, and that their life is healthy and usually happy. Most of those who are settled in it, the family men, would not change it for a life in town, though their wives might not agree with them. They also know better than any the back-breaking labour of agricultural work, much of which is still sheer drudgery; but they also take an expert's interest in good farming, and most of them practise a very high standard of professional skill. Smallholding is the ambition of most of them, where the land is good enough and a market can be had, and they ask for nothing better than to devote their whole time and energy to the cultivation of a few acres. In this kind of work they enjoy their independence and show the greatest enterprise.

But if the family men find satisfaction in land work, their sons and daughters do not. For many years there has been a constant drift of young men and young women turning their backs on agriculture

and seeking employment in the towns. This is partly due to the urban education which country children receive. Though they are not specifically told so, all their school training leads them to believe that you "better yourself" if you get a job in an office or a garage. But the drift is mainly due to other causes. First, work in the town makes less demand on their free time. "When you're finished, you're finished," they say. You are never "finished" if you live and work on a farm. Second, they want to share in the amenities which town dwellers enjoy—the cinema, the buses, hot water and electric light—and above all a job in which you don't get yourself dirty. The girls like office work because they can keep their hands well manicured and meet new and more sophisticated friends. When they can do so, such youngsters get lodgings in the town, because of the lack of privacy in the overcrowded cottage at home.

Though this drift of the young into the towns is serious, it does not mean that agricultural life has lost its hold on the young. Much of it is due to the restless and adventurous spirit of youth, and many of those who leave the village come back to it in a different capacity in after years. Far more would come back if country conditions of life were better, and above all if there were good opportunities for enterprising men in agricultural work. For instance, the fen district of England, though it loses some of the youngsters, welcomes many of them back again to become prosperous fruit farmers and smallholders.

Country life has, of course, been undergoing a steady change during the period between the two wars, and the pace of the change has been accelerated in the last four years. Better roads have opened up the rural districts to transport services, the multiple firm, bringing its goods in a motor van, has put the village craftsman out of business, while the bus service makes it possible to do the weekly shopping in town and allows a visit to the cinema at least once a week.

While the village is thus learning to rely more on the outside world, its ancient unity has been a good deal shaken by the daily removal of its senior children to what is now called the Secondary Modern School in the nearby town. There they are put through a highly varied curriculum, which has little relevance to their country environment, by teachers who know nothing of their home circumstances, and who see them only during school hours. By the time they leave school at fifteen, most of them have no interest in their village, and their one idea is to get out of it.

Not only has the schoolmaster left the village to work in the town, leaving only a mistress for the juniors and infants, but other natural leaders have also gone. The squire has been frozen out by taxation and is replaced perhaps by the rich week-ender, who considers he owes nothing to village life which cannot be met with a substantial cheque. The parson, too, if the living is held with another as is so often the case, may live two or three miles away. No wonder the planners believe that village life has had its day. They can make a strong case for a new lay-out of farms on a big scale, for gathering

the workers together in settlements which would be the size of small towns, for abolishing parish boundaries and reconstituting local administration on a new and comprehensive plan.

The present is therefore a time of considerable anxiety in the countryside. Everything is changing rapidly, and it is difficult to see what the shape of country life will be when it settles down again. Will the ancient lines of the village community be discernible in the new pattern which will emerge? Or shall we have nothing more than some adaptation of the garden suburb? Before such a question is answered, however, it should be observed that village life is by no means dead yet, as the books of the planners might lead us to suppose. And what is more, it has the will to live. Witness the spirited reaction of Letcombe Bassett to the order for its extinction. These perverse yokels made plain in a broadcast debate that they were resolved to go on being too small to be economic.

So for better or for worse, and in spite of the prophets of doom, we shall still have the country villages with us for some time to come, and shall have to help them grapple with their problems in a changing world. They all differ, of course, according to the stage they have reached in the transition. In some village life has already disintegrated, others are still sheltered by the remnants of the Victorian version of feudalism. But the basic need of them all is the same—good leadership.

Here surely is an opportunity which Christians should be particularly well fitted to take. The Church has been losing ground in the villages—Church schools are fading out, regular Church-going is at a discount, the Sunday School is ill-equipped, and the parson is often non-resident. But now there comes a chance for the "two or three gathered together in my name" to supply by their own devotion the ingredient which village life so sorely needs, that magic quality by which people who live in scattered farmsteads or nucleated villages can be welded into a rural community.

It was this quality which St Paul wrote of to his Thessalonian converts—"This is the will of God, even your sanctification" (1 Thess. iv, 3). Perhaps a better word would be "consecration," that devotion of self to the service of God and our fellow-men which differentiates the Christian way of life from other ethics, no matter how lofty their ideals may be. Most of all it is this that must distinguish the life of the Christian who lives in the country—at any level of society his life must be "consecrated." Modern industrial life has tried to do away with the idea of self-consecration. That lad who said he was never "finished" on the farm wanted to avoid consecrating himself to his work. He wanted to be like the lads who live in towns, with only a limited liability to his employer and the rest of the time to spend on himself—conditions of employment which we think of as being quite normal. But you can't pull down the blinds on the farm from Saturday to Monday, you can't even pack up at a fixed time in the evening, for the stock must still be fed and the job in hand must be finished. Even when he goes home at last the farm labourer depends on his neighbours both for the necessities

and amenities of life—in a word, he lives in community and must take his part in keeping the life going. So he is consecrated to his work, consecrated to his fellows, and in order to fulfil his obligations he needs to be consecrated to the service of God, and it is God's will that he should be so.

Consecration of this kind, in country life, issues in leadership—the mainspring of the rural community. This is not at all the same thing as "management," which has become a specialized occupation in industrial life, though a manager may also be a leader. It has a devoted quality about it. Like Charity it beareth all things, believeth all things, hopeth all things, endureth all things. It can turn the monotonous round of home and farm into a stimulating experience.

The brunt of leadership in the village falls, and ought to fall, upon the parson. It is his greatest opportunity to serve his people. If he can gain their confidence so that they come to regard him as their natural leader, he will have gained a very precious possession. There are no exclusive qualifications for being a country parson—except that he must be consecrated to the service of God and of his people—but it is worth observing that the education and background which lie behind a degree at either of our ancient universities are particularly advantageous for this work, and would that more of those who have enjoyed this privilege were able to find their life's work in a ministry in a village.

But it would be wrong to think of the country parson as being a kind of superior welfare officer. Villagers would usually not be satisfied with him if he were only that, for in most country places material good has not yet been detached from its spiritual origins, and religion is still regarded as the foundation upon which goodness of any kind must be built. And so the care which he bestows on his church and churchyard, the reverent atmosphere of the services, the homely sermons and cheerful hymns, all have their effect and are greatly appreciated, even by those who are not regular church-goers. The countryman likes and trusts a man who is good at his job. In his visitation of the old and sick he is expected to offer spiritual comfort, and must not fail to do so. Parochial visitation is still expected and much valued, but in villages where the women work on the land or do part-time work in the nearby town, as is sometimes the case, such systematic visiting is difficult to maintain. It then becomes even more important for the parson to appear at all village assemblies, of whatever kind, to help forward and encourage any effort for the public good. If he offers his help in any capacity—preferably a humble one—it will be accepted, and he will win his way towards leadership.

His care for the young folk of the village will be at once his greatest opportunity and the severest testing ground of his devotion. He will have to struggle with a Sunday School where usually none of the most elementary needs of efficient education can be met. But though he will always lag far behind the standard advocated by the educational expert, and often feel that his effort is wasted, it is a matter of experience that country children, who seem impervious to

the simplest doctrinal teaching, learn much from the example, devotion, and affection of the parson and his little band of inexpert teachers.

It is not easy to run organizations for adolescents in the country, and much of what used to be done by the Church has now been appropriated by the Government-sponsored Youth Clubs. After three years' experience of this social service it has become apparent that the parson must not let it alone, he must get in "on the ground floor"; if he has a sincere desire to help, he will soon get his chance. But it is also becoming clear that the Youth Clubs do not—in country places—take the place of the Church's own organizations; there is generally room for both, and the youngsters can and will support them. Even clearer still is the poverty of leadership in the Government Youth Clubs, and this is the very commodity that the parson should be able to offer—the service of experienced and devoted leadership, the mainspring of the whole venture.

But though he may take his part in all this, the most difficult, as it is also the most important, part of the country parson's work is done in the Confirmation class, when most of the youth of the parish will pass through his hands for six weeks of concentrated companionship and instruction. Here he will be able to come close to the shy, inarticulate lads, whose knowledge is so small, but whose wisdom in country things is often shrewd and deep. Beneath their mask of apathy he will find a deep-rooted belief in God as well as a capacity for friendship, and above all a readiness to be led by one whom they have learned to trust. Nor must the girls be left out of the reckoning. At the courting stage they are the best evangelists in the village. A girl really well taught and cared for, perhaps in the G.F.S. under the vicar's wife, often means a Christian marriage and a Christian home.

The parson should never be left to lead the village alone, and the burden of leadership belongs almost as much to those who live there and have the time, position, and education to be its natural leaders. Since the advent of the motor-car this element in rural population has been on the increase, and the business man who has done up an old farmhouse, or the retired schoolmaster who has converted a country cottage, have both much to offer to enrich the life of a village. But only a knowledge that it is God's will that they should consecrate themselves to serve their fellows in this way will make their leadership acceptable. Too often they intervene in village affairs where their special knowledge and qualifications entitle them to instruct the rustics, and they commonly retire, after their advice has been rejected, vowing to have nothing more to do with such stupid people. The spirit of condescension is not the spirit of consecration, and the countryman is quick to recognize both.

In the humbler walks of village life this consecration is most apparent. Though gossip is everybody's amusement, and is sometimes petty and unkind, there is a very great deal of unstinted kindness and help given by one villager to another. One woman gives up her time to mind the children so that another can go on the bus to

do the shopping; there are always some ready to help in the night watch by the sick-bed, or to cook a meal for a man whose wife is in hospital. The men won't let the weeds spoil the crop on the allotment of a sick neighbour, and will lend a hand in spring or harvest if illness or misfortune has occurred. Such are the things that make village life possible; they are also the things that make it sweet.

The village was once buttressed round by a fixed order of society and by well-established organizations within which the spirit of self-consecration could flourish. In our time both these defences have been taken away, and for its happiness and contentment the village must look to the spirit of consecration alone. It seems a slender thread on which to hang the future of what is often said to be the best element in English society. In these days when so much is done by the Welfare State for its citizens, one would almost expect a new social service to come into being for the express purpose of preserving rural community life. But the fact is that village life can be saved only by the villagers themselves, and perhaps this tenuous life-line is really tougher than it may appear. Perhaps if there were more villagers ready to consecrate their lives for God's sake village life would continue to flourish; and though it may be long before town amenities are universal, villages may be found to possess amenities that few towns can offer—the warmth and affection of living among people you have known all your life and the fun of having to make your own amusements instead of having them handed to you ready-made.

In the critical days of change through which rural England is now passing, Christian people who live in villages surely ought to ensure by their own example the growth of leadership. It is indeed a life-line which ought to command their confidence, for it has once taken an even greater strain. When our Lord declared that He consecrated Himself for the sake of His disciples, the salvation of the world depended on a similar thread, and though the issue in our case may be smaller in scale, who shall say that it counts for less in the love of God?

SEIRIOL EVANS.

Modern Psychology and Belief in a Transcendent God

THE advances made by the science of psychology in recent times are almost as great as those of the science of physics, and both naturally enough, encounter the same difficulties in the delimitation of their boundaries. In their speculations on religion psychologists no less than physicists, sometimes leave behind an uneasy feeling, at least to the lay reader, that they have gone beyond their credential. In the case of the physicists a protest was made recently by a distinguished logician, Miss Stebbing,[1] whose warning voice, coming

[1] *Philosophy and the Scientists.*

from a sphere in which great progress has also been made, could not fail to make an impression. Perhaps at some future date some logician will do for the psychologists what Miss Stebbing did for the physicists, rendering thereby to the interests of clear thinking a notable service.

The claims of contemporary psychologists to pass judgment in the religious sphere are considerable, and they have moved in this respect a long way from the position of the classical psychologists such as Stout and Ward (or even McDougall). Perhaps the transition may be seen most clearly in William James's famous work *The Varieties of Religious Experience*, which was, I believe, the first attempt to classify religious states of mind as though they were just examples of human behaviour (which, of course, from one angle they undoubtedly are). The Behaviourist School went much further than this and, with supreme contempt for the logical first principles on which scientific method rests, dissolved the whole problem into purely objective description; so abolishing entirely the introspective life, with its manifold hopes, fears, ideals, and values. But far more than the Behaviourists, whose attempt may be dismissed as abortive, the real enemy was Freud, whose principle of complete mechanistic determinism, established from the subjective mental side, has gone a long way to undermine belief in human freedom.

According to Freud the basic tenet of theism, the transcendent God of the Jews and Christians, is nothing more than an illusion out of which, in its slow progress towards culture, the human race must grow. It is purely and simply a development of the Father-image formed in the years of infancy before the resolution of that *Œdipus Complex* which is the source of infantile *Sturm und Drang*. Or, more precisely, it is the "introjection" into the childish mind of the above-mentioned Father-image when the child, by an act of reconciliation, decides to give up competing with his father and "accepts" his authority with all its "oughts" and "musts," in the form of its own super-ego or ego-ideal. It is this subjective *Super-Ego* which we see reflected in the Christian *God the Father*, and which constitutes therefore little more than a throwback to the time of our hapless infancy.

For the benefit of those not immediately familiar with the technical terms involved it is perhaps worth mentioning that the Freudian mental structure rests on the "id" which is in the beginning entirely unconscious, out of which the ego emerges into conscious life as that part of the "id" which knows how to cope with reality. The stock analogy of the relation of the *id* to the *ego* is that of an iceberg, nine-tenths of which is submerged beneath the water, leaving one-tenth emergent. The one-tenth which is visible—the ego—then proceeds at a certain stage in the infant life to create the Super-Ego which has been mentioned above and which completes the triad. A curious and perhaps symptomatic characteristic of the Freudian religion-*ersatz* is that terms of this kind, *Id*, *Ego*, and *Super-Ego*, which claim ostensibly nothing more than a theoretical validity, sometimes become invested with the emotional undertones which, in the days of

religious persecution, were associated with the Father, the Son, and the Holy Ghost.

In Freud's followers and dissenters such as Jung the religious character of the new psychology is openly avowed, together with a concession to the ideal of human freedom which Freud would disallow. In the *Analytical Psychology* of Jung purposive traits are stressed and the human mind is not bound quite so tightly to the developments of early childhood. Yet religion to the Jungian is nothing more than an important department of culture in general and is not in fact easily to be distinguished from it. Jung's principal doctrine from this angle is his theory of the *archetypal* or *racial* unconscious which is common to all men and which created in the past the mythology of the ancient sacrificial gods and the phenomena of primitive folk-lore, both of which reappear, in disguised forms, in dreams. This being the case, Jung argues that if religion were abolished to-day the *archetypal* unconscious would re-create the whole religious fabric to-morrow to serve the same conscious end. The historical aspect of Christianity, of course, counts for nothing in an outlook of this kind, and is quietly brushed aside in favour of what seems more urgent psychological arguments.

We might as well admit from the outset that there is no reason at all why Freud and Jung or Adler[1] should not formulate theories about the origin and structure of human mental phenomena, providing they realize at the same time that such theories are merely descriptions of what happens in the mind and have nothing directly to do with the actual existence of God independently of the human mind.[2] *Knowledge* is one thing, *being* another, and it is quite wrong to draw from epistemology ontological conclusions of any kind. The human mind exists, of course, on many levels, some unconscious, some conscious but perceptual only, some conscious and conceptual, and, strictly speaking, it is only this last which is rational and can move beyond the *here* and *now* of human perception. We can, if we like, form perceptual images of God, familiar to children and to savages, of the kind to be seen in the second chapter of Genesis when God, like an elderly gentleman, walks in the garden in the cool of the evening. But the point is that such an image neither proves nor disproves the existence of God in the real order outside the human mind. It simply exemplifies one instance of the epistemological operation of the mind from sensation through percepts and images, to concepts and propositions, the relation of which to the real order, involving the concept of truth, is a very thorny problem.

A further warning must be given that in the contemporary world rational argument has been greatly discredited and "emotion" "has the cry." In some ways this is a good thing, but it also leads to a misapprehension which must be allayed before we go any further. The reasoning of the Middle Ages, for example, suffered from a

[1] As far as I know, Adler does not attempt to deal with the problem at issue in these pages.

[2] This statement is not meant to impugn the admittedly great services of Freud and Jung to psychology.

serious defect in that it operated on such a paucity of scientific material that its conclusions were often over-hasty even when the reasoning was valid. On the other hand, the raw material provided by science to-day is so considerable in bulk that the mind is often bewildered in the task of organizing it and frequently fails for just this reason to operate validly. To be unable to keep the *genres* separate, and, indeed, to fail to distinguish the irrelevant from the relevant, is perhaps the chief defect of the contemporary mind.

In other words, because abstract argument and rational thinking are discredited to-day, the only useful arguments in favour of the existence of a transcendent deity have fallen into disrepute and are, in fact, rarely invoked without an apologetic shrug of the shoulders. None the less, that generalizing faculty which enables man to pass from the "here" and "now" of perception to conceptual reasoning still has the last word in argument and operates in and through all the speculations of scientists, including psychologists. The *salto mortale* which the mind makes from the perceptual level to the conceptual, from the perceiving of *this red paper, this beautiful picture, this just action* to the conception of *redness, beauty,* and *justice,* has never been explained on psychological lines and is just as much a mystery to-day as it was in the time of Plato. To be sure no one to-day would support the ontology of Plato, who turned what was primarily epistemology into a problem of "being," but that does not detract one whit from the fundamental mystery which Plato was the first to elaborate. For the point at issue is that you can undoubtedly explain the evolution of man on lines of gradual change in the physical sphere, and you can even explain on sensory lines a colour getting redder and redder, but no amount of gradual change will take you from *red* to *redness,* from *just* to *justice.* You can pick up bits of *red* paper but you cannot pick up bits of *redness,* no matter how cunning and supple your fingers. It is to this faculty of pure reasoning, out of which arises all the generalizing power of man, to which appeal is made and which is on a level which takes it beyond the *here* and *now* of perception. There is no generalizing power on the perceptual level, and the image of the old gentleman walking in the cool of the evening stays where it is. But on the level of conceptual thought the whole essence of the mental process is to move beyond the empirical evidence and the kind of result that comes out of it is as valid now as it was a thousand years ago. As an illustration of what is meant by this, a brief summary of the five arguments used by St Thomas Aquinas may be helpful.

The first argument is that of the Prime Mover, and derives from the scholastic distinction between potency and act and the transition from one to the other which is the real significance of the term "motion" (*i.e.,* any form of change). In every case of "change" or "motion" as we see it in nature the transition comes about by means of a stimulus from outside. Otherwise, in fact, things would actualize themselves. Thus to give an example, the acorn has the potentiality to become an oak tree, but it can do so only when actualized by agencies from outside such as earth and sun and air. To give a man-

made example, clay has the potentiality to become a brick, but can become a brick only when actualized by the forming hand of man. So that if we work back through the serried ranks of *being* we must, in order to avoid an infinite regress, accept ultimately something which is itself completely actualized (=an unmoved mover) as ground for the constant actualizing going on in the world. This "pure act," *Actus Purus*—the only being in which existence and essence are identical—is what we mean by God.

Closely allied to this argument, which is concerned really with *becoming*, is the kind of argument concerned with *being* or the argument from the First Cause. It runs quite simply to the effect that (as before) in order to avoid an infinite regress a First Cause must be posited in order to get causation started, and this First Cause is what we mean by God.

The third argument, again usually known as the cosmological, derives from the contingent nature of the world, the term "contingent" here meaning what might not be in contrast to what is necessary. Contingent beings are substances which need not have been. The universe in its totality cannot consist of contingent beings; if so, we should need only to go back far enough to come to a time when there was nothing. And since *ex nihilo nihil fit* it is inconceivable that there was ever such a time. Therefore there must be at least one necessary being and that being is God. Although this argument has appropriated the title of cosmological, the name can be applied to all three, since in each case the argument arises really from the insufficiency of the world to the efficiency of God.

The other two arguments differ slightly in dealing more with what we should now call values and less with ontological attributes. The fourth is the argument from Degrees of Being and simply lays down that since beings vary in their degree of reality, which includes the attributes of goodness and other perfections, we are bound to posit a supreme being who is the source of all perfection. The moral argument is one of the forms of this, and the widespread human feeling that in order to compensate for the injustices of the world another world *ought* to exist is, of course, one of the most convincing movements of thought. Lastly we come to the fifth or teleological argument (or the argument from design), which is probably the one most in harmony with the modern mind. The point is that in addition to men who may, of course, plan their own purposes, many inanimate things seem to fit in with a general plan which they have obviously not thought out for themselves. Thus, to provide a complete account of their behaviour, a final cause must be distinguished as well as an efficient, in the same way as we distinguish in the building of a house between the man building it (efficient cause) and the purpose for which it is built—namely, protection against the weather (final cause). The theologian St John of Damascus, in the eighth century, expressed it in this way: "We see that in the world things of different natures accord in one order, not seldom or fortuitously, but always and for the most part. Therefore it follows that there is someone by whose providence the world is governed. And this we

call God." The more modern forms of this argument, *à la* Paley and even the evolutionary, all agree in discerning order in the world-process despite the apparent excess of disorder at any given time.

Now it is evident that these arguments do not *prove* anything in the logical[1] sense, and no one expects them to prove anything nowadays. What they do quite effectively is to point towards the existence of a deity in a way which is not open to perceptual thinking and in a way which is in no sense invalidated by the work of the psychologists. Freud's analysis of the origin of symbols in the human mind is no doubt an excellent explanation of how repressed desire can colour the human outlook on God, but it is quite irrelevant to the problem of existence as presented above. However inadequate our image of a deity may be, and however completely it may be explained away by its psychological origin, it still remains true that there are quite adequate conceptual indications—not, of course, proofs—of the evidence of a transcendent deity.

To ask for proofs has long been seen as an absurdity, even before Mr A. J. Ayer and the logical positivists began their onslaught on the big words. We owe to Mr Ayer and his followers the clear analysis of many portentous-sounding propositions, not all of which belong to the sphere of theology. According to this school of thought the only propositions with genuine significance are either empirical statements such as "the rose is red," which are verifiable in the real order, or *a priori* statements such as "$2+2=4$," in which the predicate can be analysed out of the subject and which is fundamentally, therefore, only a tautology. Propositions which do not belong to either of these classes may possess a correct syntactical form but are in reality meaningless. It follows that all moral, æsthetic, and religious statements are either without significance or at most expressions of private states of mind with no general validity. The Johannine pronouncement "God is love," with its tremendous emotional undertone, has no general meaning, and is merely the ephemeral expression of a private feeling on the part of the apostolic writer. We might add in self-defence that many of the propositions advanced by contemporary psychologists are in much the same case, as, for example, the celebrated dictum of Jung, "The divine in us is the libido," which adds to the traditional mystery one more undefined and indeed indefinable term. We may add further in self-defence that on closer analysis our original proposition, "God is love," yields the less metaphysical statement "God loves men," and then again the empirical proposition "Jesus Christ loves ABC . . . ," where the term Jesus Christ and the symbols ABC . . . stand for concrete individuals who were (and are) historically verifiable. This last-mentioned part of Christianity, so strongly stressed by Kierkegaard a century ago, has not attracted the attention of either the psychologists or the logical positivists, but as a verifiable series of truth it still stands and is relevant to some of their arguments. When, therefore, the logicians (as I hope they will) turn a closer analysis on the psychologists, let us hope they will bear this in mind.

[1] *I.e.*, the tautological sense. See *infra*.

The odd thing about the human race as a whole is that it seems to be the only animal which is not, as a species, *satisfied* with its limitations, and on this dissatisfaction the whole problem of deity immortality, and freedom seems to rest. If, like all other species, men belong entirely to the natural order and have evolved entirely within its orbit, why do they not automatically accept nature's standard as their own and be done with it? Why has nature failed so entirely to stamp its own idea of perfection on them so that they turn round, after thousands or even millions of years, and demand fervently something better than nature? Some feeling of this kind seems to have given rise to the famous ontological argument of St Anselm which started by defining God as "that being than which nothing can be thought greater," and then proved God had to exist since no greater being which lacked existence could possibly fulfil the definition. There is no need here to point out the logical fallacy in arguing that there is any more reality in thinking "of a perfect being who exists" rather than of "just a perfect being." That is not the point. The point is that somewhere and somehow man seeks a perfection and cannot see it in nature, so that he ceaselessly and insistently asks for something better and beyond. Why, after all, don't men accept death as the beneficial thing which undoubtedly from a general biological view it seems to be? Strange that after so many years of training in death men should not have adapted themselves to it, but rather indeed reluctantly suffer it as a thing forced on them from outside. What the answer to these problems is in concrete and indisputable terms we do not know, but the problem is still there and psychology has not given the answer.

F. McEachran.

A Link with Little Gidding

Among the Rawlinson collection of MSS in the Bodleian, there has come to light a small paper octavo MS of some fifty-eight pages 6″ × 8″, Rawl. C. 578, written in a clear late seventeenth-century hand, under the title *Of a Contemplative Life*. On the fly-leaf is pasted the engraved bookplate of John Collett, the grandnephew of Nicholas Ferrar. There is no indication of authorship. At the suggestion of Mr A. L. Maycock of Cambridge, an examination of the work proved it to be a much-abridged version of Dom Augustine Baker's *Sancta Sophia*, probably from the first Douai edition made by Dom Serenus Cressy, O.S.B., in 1656-7.

The main part of the MS is written in continuous prose without the divisions into treatises, sections, chapters, and paragraphs of the printed work. Some paragraphs occur, chiefly corresponding to the larger divisions of the work, and indicating also where major omissions have been made. These are also shown by dots (. . .). The abridgment has been made with such skill as to present a legible adequate account of the spiritual life according to Dom Baker.

The final four pages consist of two appendices which are not from

Baker and cannot be traced. Mr E. I. Watkin is of the opinion that they represent the writer's views gathered from various sources. They contain nothing particularly original.

This MS presents several points of interest, and foremost the fact that a descendant of Nicholas Ferrar, brought up under the Little Gidding influence, though only shortly at Little Gidding, should have been sufficiently impressed by Baker, the celebrated Benedictine writer, and the guide and director of the Cambrai nuns of the Order, to wish to make or possess a faithful transcript of the major part of his work. We cannot tell with certainty who the scribe may have been, whether the work was commissioned by Nicholas, whose interest in and knowledge of mystical writers was very wide and who was wont to employ younger members of the household in just such work as this, or whether it is John Collett's own compilation. The handwriting is not that of the known Ferrar or Collett hands, and cannot be identified from the collection of various Ferrar letters and MSS at Cambridge. But we do know that this John Collett (son of Thomas) inherited a vast quantity of the Ferrar papers from his cousin Mary (Ferrar) Collett, who spent her last years at the home of Thomas Collett, her uncle. We also know that a number of books have been found bearing John's bookplate—*e.g.*, some of the Little Gidding Harmonies and the Story Books, and also a MS acquired by Mr E. I. Watkin and now in the possession of Clare College, Cambridge.

A description of this MS by Mr Watkin will be found in *The Tablet* of May 18, 1940. It is a commonplace book of quotations and original thoughts sometimes developed at some length. Mr Watkin, in discussing the general views of Collett on the spiritual life, compared them with Dom Baker's teaching, and was of opinion that he must have known his work. The discovery, therefore, of the Bodleian MS confirms his view. Moreover, Baker at one period spent much time in London collaborating with scholars, antiquaries, and lawyers of the Anglican faith, such as Spellman, Sir Robert Cotton, and Camden, and Dom Cressy, also originally an Anglican priest, maintained his contacts with his sometime Oxford friends, Anthony à Wood and others, while he was residing at Somerset House after his conversion.[1] Thus it is possible that the Baker contact may have been made through Thomas Collett the lawyer.

John Collett, born in 1633, was a busy and successful London merchant, and his active career was followed by a retirement in which he appears to have given himself to study and contemplation. His commonplace book is full of the praise of solitude and the life of search for God, and though, as has been said, we cannot definitely attribute this transcript to him, a study of the way in which Baker has been adapted does reveal a "Ferrar" mentality, and we will for convenience call this scribe "Collett," though perhaps, after the manner of the Little Academy, he should be termed "the Unknown."

A close comparison of *Sancta Sophia* with MS Rawl. C. 578 shows

[1] D. Mathew, *Catholicism in England*.

that the scribe followed the order of the long printed work, omitting certain subjects and major portions while abbreviating others on a clearly recognizable plan, avoiding also redundancies inherent in Cressy's compilation of "forty treatises" into one work. Otherwise he is faithful to his text, adding nothing but a word here and there to link up where sentences have been left out.

It is with his interest focused on the contemplative life as it may be lived in the world that Collett worked. The guiding principles of a metaphysical and theological nature are his chief preoccupation, and consequently he follows Baker more closely in the first treatise than elsewhere. The same is true in the subsequent chapters wherever a general review of the subject precedes the particular. With the special considerations affecting the religious life in the technical sense, and the Benedictine life in particular, he is not concerned, and omits them throughout—and these omissions are considerable. But he omits also prescriptions addressed to those who live a fully "active" life. He is concerned with those who live a whole-hearted dedicated life in the world, but apart from its activities.

With few exceptions he avoids the quotations from classical spiritual writers and all the illuminative stories from the lives of the saints. Many digressions and redundancies disappear, as do also large sections of introspective distinctions, and sometimes hypothetical deductions concerning the higher states of prayer. Nevertheless, the sequence of thought remains, and Baker's doctrine of the spiritual life and prayer is, I think, clearly retained. In some instances even the omission of a phrase or the insertion of a qualifying word shows a perception of possible error or exaggeration, which may well be justified.

Indeed, Collett makes proof of a high appreciation of the nature of the contemplative life and of the finer passages of Baker's work, which often appear in their entirety (cf. the last chapter), but he possesses also that critical faculty and broad outlook by which so many of our English spiritual writers of the seventeenth century are marked, and which enable them to distinguish the permanent and absolute values from hypothetical deductions and to modify, by omission, those elaborations which will not assist even the most resolute seeker after God, in his quest.

It may be of interest to supply some instances of the changes made by our scribe. First with regard to his dislike of mere "speculation." In dealing with the merciful action of God towards Adam after his sin, Collett omits some speculation as to the possible consequences had God restored to Adam the perfect holiness of his primitive state. He omits the traditional identification of Mary with the contemplative life and Baker's contention that this way of life is less subject to errors and diabolical illusions in prayer. This thorny subject he leaves undiscussed even in the later and much-developed sections. In short, he distinguishes very carefully between experiences of prayer and deductions based on theological and scholastic assumptions.

One of the themes which drew down on Dom Baker the criticism of his contemporaries was his general principle of divine inspiration in its relation to prayer and the inner life. His direction tended to place his penitents under the immediate guidance of the Holy Spirit as revealed to them in their hearts. It was this which brought about the peace of soul which Dame Gertrude More describes in her life, and which was questioned, examined, and finally triumphantly vindicated by his spiritual superiors. In Section II of Treatise I, Baker warns his penitents against undue reliance upon their confessors and directors beyond what is prescribed to them by their rule, urging them continually to rely upon the manifestations of the Holy Spirit within. In view of the general trend of English seventeenth-century religious thought, whether Anglican or Nonconformist, it will be readily understood that this part of the work impressed Collett more particularly, being certainly in harmony with the tradition which he had derived from Little Gidding. Throughout this part he adheres closely to Baker, excepting for the minute prescriptions for the religious life. Baker writes, "the guide whose directions we may and ought to follow herein . . . ," and Collett adds, "which is the Spirit of God." Nevertheless, he perceives the dangers inherent in the doctrine, and when in the Treatise on Mortification (ch. 1, par. 5) Baker writes, "prayer . . . will . . . obtain, and with direct efficiency ingraft, a new divine principle and nature in us, *which is the Divine Spirit*, which will become a new life unto us, and the very soul of our souls, by degrees raising us higher and higher out of our corrupt nature, till at last we be made one with God, by an union as perfect, constant, and immediate as in this frail life an intellective soul is capable of," Collett omits only the italicized phrase. This is of the greatest significance, for we are reminded immediately of the phrases of the great spiritual reformers of the seventeenth century on the Divine Light and Seed indwelling the soul. Collett is well aware of the high possibilities of the doctrine, but also of the dangers involved in attributing every spiritual movement of the soul to the Third Person of the Blessed Trinity Himself.

The whole of the Treatise on the Inner Light would have commended itself—sometimes fruitfully one imagines—to those English spiritual reformers whose experience Baker shared, but who lacked the safeguards he possessed; who, with him, joined battle against the forces of formalism, but who were not all preserved, as he was, by superior theological training from ultimate chaotic illuminism.

Belonging to Collett's broad outlook is his omission of Baker's discrimination between the *natural* devotion of non-Catholics, heretics, and Jews, of the differentiation between the motives (which God alone can know) in the exercise of virtue, his dislike of the subject of "merit-gaining," or such phrases as "mortal" sin, and the whole subject of "sensible devotion."

More important, but belonging to the same wide outlook, is Collett's consistent reluctance to describe, other than in general terms, the higher states and experiences of the spiritual life. With some-

thing amounting almost to genius, he follows Baker's analyses faithfully, picking out the general principles, retaining all that is best, most sure and indeed most perfectly expressed, but passing over the minutiæ, the distinctions, the hair-splitting which make Baker difficult to our generation. Thus there is little of the chapters on obtaining light in doubtful cases, on details of aridity, on the varieties of mortifications, on the forms of "forced acts."

Coming to the Treatise on Prayer, we find that Collett omits the prescriptions on Vocal Prayer, is only superficially interested in Meditation, but recognizes fully the importance of "affective prayer" as being the beginning of Contemplation proper. Having cut out the historical and specifically Benedictine chapters, he gives Baker's doctrine on the immediate forced acts of the will and the distinction between them and the affections, passing on to the teaching on Aspirations. This is clearly his own attraction and he gives it much attention. It is apparent that he understands this doctrine, which distinguishes Baker from other mystical writers of his day.

Collett's appreciation is significant in view of the fact that he thereafter omits the whole of chapters 3, 4, 5 on Passive Union, the phenomena sometimes arising in mystical prayer such as ecstasies, rapts, etc.; the purely intellectual passive union, and the "Great Desolation." We have to ask ourselves whether these major omissions are due to his lack of experience of these conditions or his persistent precaution in avoiding over-definition of states that are both rare and subject to individual variation and moreover better left to the secret intercourse between God and the soul. We may, think, decide in favour of the latter interpretation, since the passages he has copied and his close adherence to the major part of the last chapter of the work, "Of the State of Perfection," clearly indicate his advanced spiritual perception and experience.

In the last chapter, contrary to his usual practice of omitting quotations from mystical writers, he allows himself part of a passage from Suso and from Barbanson, probably because Baker himself cannot hope to make these supernal matters comprehensible except by the illuminating descriptions of his masters in the mystical life. While omitting the paragraph concerning the "Union of the Nothing with the Nothing" and another quotation from the Areopagite (again note this discretion), Collett copies faithfully the whole of the subsequent paragraphs to the end of the book, including the assertion that only those who have experienced these things can comprehend them. These last pages of Collett's transcript read consecutively and without reference to Baker's text provide a most beautiful conclusion to a piece of work which not only seems to be an adequate summary of the way to "Contemplative Life," but brings to us a fresh insight into the mind and spirit of the "Ferrar tradition" in all the wisdom, reverence, and high spiritual attainment which we associate with Nicholas and Herbert, the Cambridge Platonists, and many other less-known spiritual writers of the English seventeenth century.

Clare Kirchberger.

Scouting as an Instrument of Evangelism

THERE are circles within the Church where to question the theory of Scouting would amount to nothing short of heresy. Indeed, the Scout and Guide uniforms have been familiar among us for so long that only the older folk remember a world where there was no Scouting. None can doubt that a great deal of indirect good has been done by the Movement—so much, perhaps, that it would seem at first sight to be beyond criticism. Numbers of churches up and down the country use it as a method of spreading the Kingdom of God among the young, and so used it has proved itself capable of being an effective instrument. Nevertheless, there is room for an examination of what might be called the philosophy behind it, because the ultimate effect of any movement upon the mind of its age depends primarily upon the ideas that inform it. The continued and increasing popularity of the Brigade Movements among Christian bodies testifies to the existence of another school of thought which deeply distrusts Scouting, and that not solely on account of the dual-control system, irritating though that often may be.

It was no accident that Scouting was born in the first decade of the present century. It came in on the crest of the wave of "progressive" humanism, which was so soon to check against the harsh reality of human evil in the First World War. Morality was its motive power: a morality inculcated with the aid of an emotion, the awe of the wide-open spaces, particularly designed to appeal to the city-bred young of our time. It is true that the subject of religion appears in the index of *Scouting for Boys*, which is the authoritative manual written by the founder, but it is no less true that, out of 338 pages, precisely three are devoted to a subject which, we are assured, "is the most important work of all in this scheme for Boy Scouts." The boy is to "realize God through Nature Study, and his Christian duties through the Scout's practice of Good Turns," etc. Again, it is true that God receives honourable mention in the Scout Promise, but the Law ignores Him altogether. A Scout is to be honourable, loyal, useful, brotherly courteous, kind to animals, obedient (to his parents, patrol-leader, and Scoutmaster), cheerful, thrifty, and clean in thought, word, and deed—is, in fact, to be a model of human righteousness. Nowhere in this neo-Torah, nor indeed in the whole book, is it hinted that the boy will need most desperately the grace of God if he is to carry out almost any of these things. The outlook is typical, in fact, of the context from which Scouting emerges into history, with all its emphasis on a Pelagian perfectibility. Religion was to be for Scouting the accident and not the form of its make-up. If he were lucky enough, in other words, to belong to a "Church-sponsored" Troop, the boy might really be induced to add God and his spiritual pastors to his list of loyalties and obediences, but that was not the *esse* of Scouting. More dangerous still was the replacement of the old concept of brotherhood in Christ by the new idea of brotherhood in Scouting, for it was clearly

understood that religion was to be interpreted in the broadest sense, and as the Movement spread through the world the "god" of the Promise was speedily seen to be a complex series of deities full of contradictions only not apparent because geographically and culturally remote. Scouting, in fact, if not always in appearance, had come down tacitly but unmistakably on the side of a relativism which made nonsense of the Christian claims.

The trumpets of peace after the first war (to end war) ushered in a reaction of sentimentalism with which the brotherhood-in-Scouting idea found itself closely allied. The cuckoo-cloudland of the "Years Between" provided the ideal atmosphere for Scouting to spread its wings. Men were all, at heart, brothers, no matter what god they might or might not acknowledge. The hates and cruelties of war were to be forgotten in a universal reign of peace under the ægis of a detheized but determined League of Nations. The Brigade Movements, which aimed directly at making boys soldiers of Christ, suffered terribly during this period, and again this landslide was not due entirely to the popular dislike of military uniform. It was coincident with an avalanche which has half-emptied the churches, a dénouement towards which the whole Pelagian, humanistic movement had itself been tending, and of which Scouting was both a product and in turn a disguised protagonist. It does not affect the argument to insist on the undoubted truth that *in some instances* Scouting brought boys and girls to God in Christ. The mass effect of a Movement which refused to insist on the Christian Revelation as the mainspring of Christian living, but yet allowed Christ to appear as an "extra" on the menu, has been seen in the popular mind of to-day. Religion, on all hands, is regarded as itself an "extra," very well for those who wish to observe it, but otherwise irrelevant to the human situation. Indeed, the relativism which lies at the heart of Scouting has found its reflection in the official attitude to the narrower field of sectarian differences, and Authority (who himself was often a Boy Scout) has thus evolved the National Religion of the Agreed Syllabus and the Conscience Clause, ensuring that the Catechism which largely nourished older generations should be relegated to the realm of forbidden "denominational teaching," despite the overwhelming percentage of baptized Anglicans in the day-schools of the land. Nor, in the popular mind, has the God-through-Nature teaching failed in its effect. There are still numbers who claim to "find God in the country," and consequently sit lightly to the practice of public worship. In this way God becomes a benevolent, remote, and rural being who is grateful for the crumbs of attention dropped to him from the world's table, but in no way central to the scheme of things. And lastly, what a monograph could be written on the Good Turn! Religion in practice has for very many been reduced to the obligation of the Good Turn to one's neighbour. No priest with any experience of preparing modern people for death could fail to recognize this recurrent half-truth in the muddled minds of our era. How far Scouting is responsible for this man-centredness of the modern mind it is impossible to say. But it

may fairly be assessed that many an "open" Troop, where Scouting is in practice the real religion, has played its part. And it must not be forgotten that ideas of this sort, patiently disseminated, are centripetal in operation, affecting half-consciously a great many more than the actual number of adherents at any given time.

Scouting has become in fact for some a religion. That its founder never anticipated such an eventuality we are not prepared to challenge. But the strange theory that one could inculcate religion by leaving it out "at first" has brought its own Nemesis in the existence of a number of men and women in the Scouting world in whom the god of the wide open spaces has blinded their eyes to the revealed truths of Christianity. For Nature, the Good King's daughter, can only endorse the cheque; she can never be a proxy for the Principal Drawer on the Bank of Revelation. Such people may not exist in large numbers, but they are there.

There are signs to-day that the pendulum is swinging back again. The Second World War, followed as it has been by a period of austerity, has gone a long way towards destroying the belief of man in his own ability to solve his problems. This fact has had its repercussions within the field under discussion, for the Brigade Movements find themselves again forming Companies in many places. They are not, indeed, above criticism, but at least their objective is clear and unmistakable, to produce good Christians who shall therefore be good citizens, rather than good citizens who might accidentally be also Christians. Dogmatic, supernatural truth is beginning again to be sought by clergy and laity alike beneath the accumulated rubbish-heaps of sentimentality and sloppiness which have so often and for so long passed for religion. Scout District Commissioners are finding that the "sponsor," as the incumbent with a Scout Troop is called, is taking a new interest in seeing that his boys are really instructed in the Faith, and there are inevitable but healthy signs of friction between the old die-hards and the new officers, who to-day are much more frequently using Scouting as the practical expression of a living faith in God.

No evaluation of Scouting theory would be complete without a tribute to its practical usefulness. It is, of course, much better to have had even the training supplied by an "open" Troop than none at all. And, again, it cannot be doubted that there are Scout Troops and Guide Companies where Confirmation is the natural thing; and where the chaplain is fully alive to his opportunities they can be used to win young souls for God in Christ. But we must understand the nature of the instrument in order that its patent defects may be remedied, as they can only be remedied, by the firm insistence that *for this Troop* religion is the *esse* of Scouting and its *sine qua non*. It seems that the founder overlooked the very obvious fact that the chivalry of the knights of old, upon which he bases much of his morality, was the fine flower of the dogmatic Catholicism of the day. It is for us, in our measure, to correct this oversight if we mean to use his Movement to the Glory of God.

E. H. Levinge.

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CORRESPONDENCE

DEGREES AND HOODS

To the Editor of THEOLOGY.

SIR,

The suggestion that behind the vitriolic "review" (June) of the above work there lies something far from honest criticism is glaring enough even to one of my intelligence, so "far below Matriculation standard." Mr Franklyn is angry, very angry—for three reasons:

(1) Owing to an avalanche of letters and postcards (extant) both rude and insulting, his perpetual *demand*, not offer, to write the 4th Edition was not accepted (see his first paragraph).

(2) I have stated facts about the robes previously entered as of the University of Lausanne, from which Mr F. obtained a degree. There is no error. The robes are those of the Association (see my letter from the University Chancellor).

(3) I have omitted "Intercollegiate University," of which he is M.A. (see *Medical Directory*), and "Lincoln-Jefferson," of which he is B.Sc.—though he does not (perhaps advisedly) disclose the source (see L-J. U. list). I have also excellent reason to believe—though open to conviction—that he is also M.A. of the same body, which was situated in one room, on the fifth floor of Garrick Buildings, Chicago, Ill. (see *Chicago Daily Tribune*, January 1, 1924, and the *Bible Witness*, June, 1927). Both, now closed, were filed by the Education Department as "unaccredited." I do not criticize, I merely give facts, for after all, did they not offer me the B.D. and L.Th. respectively, on the strength of a little Devotional Office, published in 1931, plus "a short essay," which, however, my English being "below Matriculation standard," I feared to attempt, and, of course, the "fees."

Now for complaints:

Cribbing (so sporting to abuse the dead!).—Mr Haycraft was an honourable gentleman who would scorn to do any such thing without permission. Moreover, I have known Mr Pratt intimately for thirty years. He has all Editions and has never queried Haycraft's Preface in any way whatsoever. If Mr F. gave so much help in the 3rd Edition, may one ask why he is not listed with the rest of us? And, if he did—then he was an "accessory before the fact"!

B.Phil. Ox.—These particulars were given by an Oxford official at the last moment and so changed. Later he apologized by letter for his error. On p. 129 the hood is under Edged, p. 128, not Lined, and is therefore correct. Mr F. knew of this hood in 1947, yet the degree was not established till 1948!

Durham Music Degrees are absolutely correct (see Calendar). There is no real error in the case of London. It is obvious that the watered silk, being white, would be extended to a form a lining, p. 129.

Pp. 1-6 "are so incorrect that it is impossible to correct in detail." Rather a convenient way out of it, I suggest. Who is to determine that Mr F.'s opinion is infallible? (Ox. No. 1946-7.) Obviously himself.

Continental Universities and Degrees.—I defy anyone to discover one word of attack on either. A copy of the original letter from Göttingen is in my possession, hence my statement. With Lausanne I have already dealt above. "Virgin Blue" is short for "Virgin Mary Blue," as everybody, bar Mr F., knows.

The Lovely Chichester Hood (note his modesty).—The following is the description sent by Mr F. himself, copied verbatim: "of T.C.D. *and* Lond. shape, with *well-rounded* base"—i.e., like Aberdeen. Now, can any reader explain how a base can be three different shapes at one and the same time?

Tippet (Anglo-Sax.) is a short cape: was the term used in medieval times for this article and is still so used everywhere. Therefore I am perfectly correct. Mr F. should use more than one dictionary.

I "do not realize the medieval hood consisted of three parts," etc., Mr F. must be either singularly blind or stupid, for that is exactly what I have described.

Tail.—This is no translation at all, it is merely a choice of ten methods of spelling. Haycraft uses another, in our second impression we use a third, and, for the benefit of readers, there will be others in each Edition.

Mr F. insists that all hoods *must* be full shape (Edinburgh please note). That all hoods *must* have a rounded base (Cambridge please note). That all hoods *must* be lined (1,000 universities please note).

I "run the book as a family affair"; what on earth the dear man means by that passes my Sub-Matric. intelligence. I have written but one; neither my wife nor I is related to the Haycrafts; I am the last of my race, and I do not receive one penny in royalties. The work was not rushed, it was commenced in 1945. Mr F.'s reference to "expert" assistance is of course to himself. In my conceit, however, and knowing Mr F. as I do, I much prefer my own forty odd years of research. Actually the MS was examined by no less a person than Dr Wigram, of Eastern fame, and *that* should be enough for anyone.

Finally, I note that, as usual, Mr F. cannot write without adding insult. A casual glance at books or advertisements will show that 85 per cent. omit the source of the degree. We are therefore merely conforming to custom, so I trust it will not increase his insomnia.

I can assure him that the lowly distinction is the result of three years' hard work and in no way that of "notes" or "dollars." We must certainly allay his anxiety in the next Edition. Meanwhile, since he is such a sportsman, if he can find my name among the "graduates" of any questionable "university", college, or institution, I will gladly hand a cheque for £50 to the Editor for any charity he cares to nominate.

To sum up, the work "needs drastic review" (by himself), for has he not discovered two whole mistakes in some 3,000 hoods?

Yours faithfully,

E. W. Scobie Stringer.

The reviewer writes:

"In reviewing the above book in the June number of Theology, nothing was taken into consideration but facts, and the facts speak sufficiently for themselves. Behind the review lies thirty-nine years' intense study of academical dress, a lifetime devoted to the subject, and twenty-seven years of acquaintanceship with Haycraft's original book, and with the Rev. Thomas William Wood's book of 1882, that was the foundation of Haycraft's. Anyone who studies Wood's original of 1882, and Haycraft's three Editions of 1923, 1924, and 1927, will not be of two minds on the subject

"The facts given in the review in June, p. 233, in regard to Göttingen, Brussels, and Lausanne robes are as there correctly stated: the B.Phil. Oxford degree was instituted in 1947 and the reviewer holds Douglas Veale's letter from the University Registry, dated 9 July, 1947, affirming that, and stating that the B.Phil. hood was to be as for B.Litt. The new Chichester Theological College hood has a well-rounded *cape*, and the College authorities insisted that this should be so: there is *no* base to any hood. The new Chichester hood consists of *cape*, *hood* (cowl), and *liripipe*. A correct official description of this hood was by courtesy sent to Stringer on November 17, 1948, for the book, but he declined to accept the official wording, and published an incorrect wording of his own phrasing. The correct formation of an academical hood is as given on p. 233 in the June review—viz., a complete hood proper consists of a rounded shoulder cape, a hood portion (or cowl), and a tail, tippet, or liri-pipe ('liripipium'). The Oxford M.A. or simple shape represents a reduced or attenuated version, but down to 1674 at least all hoods for all degrees at Oxford and at Cambridge were identical in shape, with large rounded cape, hood, and tippet (tail), closely resembling the Oxford D.D. shape to-day. By 1770 the 'simple' shape had appeared. The reviewer does *not* insist that all hoods must be full or Oxford D.D. shape, but he does stress the advisability of making all hoods in the correct, full, complete shape.

"The reviewer was in most friendly relationship with Frank W. Haycraft up to the time of the latter's decease; he holds a great many cordial and appreciative letters from him; he gave him much help with 1924 and 1927 Editions, and in a letter of 8 Dec.,

1938, Haycraft expressed the wish to collaborate most closely in the preparation of the 4th Edition. This willingness to collaborate was offered to the sisters of the deceased in 1944-6, was passed on by them to Stringer, who refused to entertain it, as well as refusing similar offers of expert assistance from another man. No offer to help could be made to Stringer direct as the Misses Haycraft refused to disclose his name and address."

[We regret that we cannot provide further space for the elaboration of this discussion since it has not sufficient theological interest. —Ed. Theology.]

THE LITURGICAL PSALTER

To the Editor of Theology.

Sir,

There has been a considerable amount of suggestion lately about the desirability of a revised translation of the Prayer Book Psalter. But no notice seems to have been taken of the fact that a revision was carried out by a committee of Convocation, which was further revised by a committee appointed by the Church Assembly. It was not adopted in the Revised Prayer Book owing to its rejection by the House of Laity, in one of those fits of unintelligent conservatism to which that body is occasionally subject. But if a conservative revision is desired, this one is worthy of consideration.

E. G. P. Wyatt.

BOOK REVIEWS

An Introduction to Reformed Dogmatics. By Auguste Lecerf. Lutterworth Press. 25s.

This work is an "introduction" in the sense that it prepares the way for a systematic exposition of doctrine by a volume of apologetics: "To show that dogmatics must be theistic, Christian, and Protestant, and that Calvinism is such, is to give Reformed dogmatics the philosophical introduction which it requires as a scientific discipline" (p. 232). It thus starts with epistemology. Here Professor Lecerf shows his reasons for rejecting certain current views and adopting a "moderate critical realism," according to which "reason must flow from and reflect the supreme intelligence." "Truth . . . is the agreement of the human mind with the originative and constitutive mind of God" (pp. 97, 209). Genuine Calvinism has a welcome for natural theology (p. 230). The Anglican reader is interested to find on pp. 114-120, 150-170, a treatment of analogy which is reminiscent of Dr Farrer, and on pp. 204-208 much that reminds him of the late Professor de Burgh on *fides quærens intellectum.*

For Professor Lecerf the authoritative source of knowledge is Scripture interpreted by the Christian mind in the light of the *testimonium Spiritus Sancti internum.* On p. 297 he writes: "As to

the formal principle of Protestantism, Scripture as the unique source and rule of faith and life, it is justified scientifically by a verification which is based on historical evidence." A great deal of the later part of the book is taken up by an attempt to provide a demonstrative proof of the inerrancy and adequacy of the canonical scriptures (excluding the Apocrypha) as a source of doctrine. Here, methinks, the professor doth protest too much. He underestimates the extent to which honest and devout Christian men may disagree while seeking to be true to the internal witness of the Spirit, and he exalts the principle of *sola scriptura* to a point where it becomes inconsistent with *soli deo gloria*. It is, at bottom, a deficiency of faith in God which leads man to seek for an ultimate source of authority in anything created; this is equally true whether confidence be placed in the Bible or the Church.

It is this deficiency of faith in the living God which enables Professor Lecerf to reach the conclusion of his last chapter, which is headed "Why Christian Dogmatics must be Calvinistic and Reformed." Catholics, Lutherans, and Methodists have been set aside on the way. He does not seem to have considered the possibility that God may be leading us on to a fuller grasp of the doctrinal significance of the divine activity in history to which the Bible bears witness, and that for the full appreciation of this there may be needed the insights given to Christians of different traditions.

To the English reader the chief value of this book lies in its being a mine of information about Calvinistic theology. Professor Lecerf was one of the world's greatest authorities on Calvin. One may have to discount certain consequences of his being an apologist for Calvinism, but this does not prevent one from profiting by sitting at the feet of so genuine a scholar. Moreover, anyone who is interested in the French Reformed Church will learn much, by reading between the lines of the first half of the book, of the philosophical environment in which its ordinands have their mental training. It cannot, I think, be expected to have a large sale in this country, but the few who appreciate it will be grateful to the publishers for having made it available.

LEONARD HODGSON.

OXFORD.

AN APPROACH TO CHRISTOLOGY. By A. R. Vine. Independent Press. 25s.

FROM MOSES TO PAUL. By George A. F. Knight. Lutterworth Press. 15s.

Each of these books might be described as an approach to Christology, but there could hardly be two more different approaches. The one writer is a church historian and a scientist, the other is primarily an Old Testament scholar. Both are works of real learning, hardly intended for the general reader, but for serious students who have some theological background.

Dr Vine is the author of an earlier work on the history of the

Nestorian Churches, and the present work is described in its subtitle as "An interpretation and development of some elements in the metaphysic and Christology of Nestorius as a way of approach to an orthodox Christology compatible with modern thought." Nearly half the book is devoted to a concentrated attempt to determine and systematize the actual views of Nestorius, mainly on the basis of *The Bazaar of Heracleides*, to which a long and detailed Appendix is also devoted. Since that difficult book came within the purview of Western theologians half a century ago, it has been more possible than formerly to find out what Nestorius really taught, and the monographs in English by Friedrich Loofs and Bethune-Baker are well known. Dr Vine's study, based on the Syriac text of the *Bazaar* and a wide familiarity with the relevant literature, will perhaps be regarded as the most thorough attempt yet made to reconstruct and interpret the Christology of Nestorius. But this earlier part of the book, valuable in itself, is the preparation for a constructive effort in the second half to develop some elements in Nestorius's thought into a Christology for ourselves. Not that Dr Vine is a "Nestorian" (probably Nestorius himself was not!). He holds that the condemnation of Nestorius was just and necessary, and if the book has any apparent deviations from central orthodoxy, they tend in the opposite direction. There are some sentences on pages 378 and 380 which almost suggest Apollinarianism and a dangerous form of kenoticism, and make one wonder how Dr Vine would interpret the doctrine of the permanence of Christ's manhood. But he faces all the problems of Christology so squarely and says so many penetrating things that it would be unfair to dwell on isolated sentences in this valiant endeavour to work out "an orthodox Christology compatible with modern thought."

I cannot but think that Dr Vine's own Christology really owes more to his studies of modern science, which has led him to employ or invent a number of difficult quasi-metaphysical terms, than to his studies of Nestorius. And while the second part of the book shows how deeply and profitably the author has pondered on the endless problem of the Incarnation, I am inclined to think that the work will be valued less for this than for its scholarly examination of the views of Nestorius, which no student of the subject should miss.

Professor Knight's book stands entirely for the biblical approach to Christology. But with him this gives a new and original perspective, because he possesses not only Old Testament scholarship but also considerable practical experience, gained in Budapest, of the Christian mission to the Jews. So he begins with two concomitant facts. "First, the Christian Church, by her early adoption of Greek concepts, alienated her Jewish brethren from sympathy with her teaching; and, secondly, while the early Christian community could worship in the Temple as if they were indeed part of the main stream of Judaism, yet they were later expelled from Judaism *through a misunderstanding on the part of Judaism of its own nature and faith*" (p. 16, Knight's own italics). Thus Judaism and Christianity drifted hopelessly apart by both moving away in differ-

ent directions from their common origins: Judaism by a post-Christian "counter-reformation" which distorted its true nature, and Christianity by adulteration with Greek philosophy. The only hope is for Christian theology to return (as it is showing signs of doing) to its original biblical concepts, and Professor Knight applies this in particular to the problem of Christology. This sounds at first very like the Ritschlian repudiation of metaphysics in theology and its reaction away from the Greek-metaphysical character of Christological dogma back to the biblical Gospel. But the intention is really very different. For one thing, Professor Knight takes the Old Testament much more seriously for theological purposes than the Ritschlians ever did. He even goes so far as to maintain that the Pauline Christology at its highest "has not changed in essence one whit . . . from the theology latent in the Old Testament from the Book of Genesis to Job." Sometimes his argument reminds us strangely of the thesis of scholars like Wrede a generation ago that Paul's Christology was simply the messianic scheme inherited from Judaism, with the figure of Jesus fitted into the niche. And surely Professor Knight does minimize the extent to which the actual fact of Jesus broke all existing thought-moulds and created new categories in theology. But he does not mean anything like what Wrede meant. Perhaps the difference comes out best in a sentence like the following: "Jesus is primarily the fulfilment, to the New Testament writers, not of the Old Testament conceptions of Messiah, but of the Old Testament conception of *God*." And nothing in the book is more interesting than its tracing of those elements in first-century Judaism, developed from the Old Testament, which prepared the way for the true Christian doctrine of the Incarnation—ideas of the immanence of God in man, and of the "extensions" of the divine Spirit, which have been quite ignored in our traditional conception of first-century Judaism as a starkly transcendentalist monotheism.

I believe that Christology in our time can learn a good deal from this original and richly suggestive, if one-sided, book. It represents the application to Christology of what we are coming to discern as a new way of dealing with the Old Testament in the light of the unity of the Bible.

D. M. Baillie.

St Andrews.

English Blake. By Bernard Blackstone. Cambridge University Press. 25s.

Blake lends himself to endless commentary. The particular angle from which Dr Blackstone has written his is partly indicated by his title. He sees Blake against a background of English thought. This had, in the seventeenth century, taken a definitely naturalistic, rationalistic, and scientific turn against which Blake was in rebellion. Dr Blackstone is, very wholeheartedly, with Blake.

Unfortunately, I think, the Blake whom he expounds is a Blake who does not develop. His doctrines are pieced together from works of different periods—with the result that the antinomian early work

gives a preponderant colouring to the whole. There is little doubt that between the writing of *Vala* and *Milton*, Blake passed through a spiritual revolution, as the result of which he became, in his own exalted and peculiar sense, a Christian. He no longer believed in the major thesis of *The Marriage of Heaven and Hell* that the true end of man was to be achieved by the following of Desire. In his own idiom he emerged from the Sexual Threefold into the Human Fourfold. The earlier Blake would have been regarded by the later as one who, mistakenly deeming himself a Prolific, had been in fact a Devourer—one "who takes portions of Existence and fancies that the whole."

One can, in regard to a poet-prophet who so defies systematic interpretation as Blake, put forward only a personal reaction. But it seems to me that Dr Blackstone does not sufficiently distinguish between the Blake of *Milton* and *Jerusalem* and Blake the passionate rebel: and he carries into his interpretation of the former a curious literalism which is disturbing. For example, he expatiates on the Moment of Vision and in particular on the famous lines of *Milton*:

> There is a Moment in each Day that Satan cannot find
> Nor can his Watch Fiends find it, but the Industrious find
> This moment and it multiply, and when it once is found
> It renovates every Moment of the Day if rightly placed.

"To be able to do that," says Dr Blackstone, "it must clearly occur early in the day." That seems to me an astonishing comment, as though one should say of the workers in the Parable of the Vineyard, that they must be on the job at dawn to get their penny. For it is surely of the essence of the Moment of Vision as Blake conceived and experienced it that it is timeless and eternal. It has the power to renovate past as well as future.

This is not a slip of Dr Blackstone's. He is quite serious about it. He brings to the exegesis the dictum from *The Marriage*:

> "Think in the morning. Act in the noon. Eat in the evening. Sleep in the night."

And he proceeds to tell us that "Thought for Blake is what he called 'the burning fire of thought,' the practice of vision. Activity is the practice of art. Eating is the study of art and ancient wisdom. Sleep is the absorption of such wisdom during the repose of the conscious mind."

Credat Judæus Apella. I don't believe a word of it. I believe that Dr Blackstone has been driven on to the wrong track by his anxiety to extract a technique of spiritual therapy from Blake.

Somewhat the same misgiving is aroused in me by Dr Blackstone's depreciation of all other poets and artists compared to Blake. From Greek art to Wordsworth—what Blake condemned is no good.

Against Wordsworth, Blake said: "There is no such thing as natural piety because the natural man is at enmity with God." Dr Blackstone improves on it. "There we have Christianity speaking, and Blake is right in thinking Wordsworth is not a Christian. He has neither the Christian heights nor the Christian depths. Words-

worth was a born mystic who took the wrong turning: who allowed his eye to be seduced by the forms of things" . . . etc. That is a presumptuous judgment. In Blake himself it is venial enough. We forgive the lonely prophet of forgiveness his aberrations. But to treat him as infallible is unimaginative. If ever there was a man to whom we are called to apply his own method of "altering the Ratio time after time" it is Blake.

Dr Blackstone holds that Blake is the great teacher of the modern Western world. If the sentence stood by itself I should be inclined to agree with him. There is in Blake's work a new and profound interpretation of Christianity which might well be redemptive. But if Blake were to be taken as literally as Dr Blackstone takes him, our last state might well be worse than our first. For example, Dr Blackstone expounds Blake's early doctrine of free love as though it were beyond criticism. Is he in this really serious, or is he not? The reader has a right to know. If he is serious, then we should expect him to consider the consequences: if he is not, then he is guilty of moral dilettantism. Does Dr Blackstone really believe that "He who desires but acts not, breeds pestilence"? More important, does he really believe that this was Blake's final teaching? As such he certainly expounds it, with various glosses of his own. "Married love, confined to a single object, grows stuffy and decays." "Love must be free, and man needs to know the diversity of love if he is to be happy."

Dr Blackstone does not safeguard himself by saying that we must remember that "in everything that Blake says about sex he is talking about real sex, real desire, and not the caricature which passes for it nowadays." What is "real desire"? Is it the kind of thing that was indulged by the Russian troops on their capture of Berlin? Or is it the physical manifestation of true love? In which case we have to ask whether it is possible for a man or a woman to have true love towards more than one of the other sex.

That Blake at one time believed it was is true enough. But it seems to have been a theory. There is no evidence that he acted upon it. He emancipated himself from "the torments of love and jealousy" by deepening his spiritual perception, not by following his own antinomian precepts. Blake's teaching about sex, taken as a whole, is much profounder than the unadvised reader would gather from Dr Blackstone's book, of which the great and enduring value lies in its exposition of the contemporary doctrines against which Blake was fighting.

J. Middleton Murry.

Thelnetham.

Certainty. Philosophical and Theological. By Dom Illtyd Trethowan, Monk of Downside Abbey. Dacre Press. 15s.

"Theology needs reason—and it needs metaphysics . . . the theologian who says 'I'm a theologian and not a philosopher' is talking nonsense." "Even if we are incapable of supernatural metaphysics, we merely show our ignorance when we declare them arid." "Mental

sloth . . . is not a preparation for the mystic state." These extracts from the chapter linking the two parts of this book indicate its relevance to much contemporary theology. The thesis of the second half of the book is that "the certainty of faith results from a supernatural knowledge of God as Revealer"; and "supernatural knowledge" means that knowledge which arises when man chooses and God establishes the supernatural relationship presupposed by his end, while "natural knowledge" means "the knowledge which man's power to choose the relationship presupposes." The emphasis throughout is that only genuine knowledge and intelligible content are adequate to satisfy the facts; and if the appeal to mystery is to be avoided at the very point where it is least to be desired, the supernatural character of faith must be reconciled with its rational justification.

"Our love of God is always the result of his self-presentation to us," and the claim of the faithful to experience certainty "must be an intellectual 'experience' caused by an intellectual object. The motive of faith must itself be known. That is, God the Revealer must himself be known by the light of faith."

These extracts are almost all from the second chapter of Part II—The Problem of Faith, and they serve to show that Dom Illtyd Trethowan's concern is the concern of every Christian, and not simply of professional epistemologists.

God is known, with immediacy, and with certainty: and the "intellect has the primacy in religion no less than in philosophy." The solution thus offered to the problem of faith causes the publishers to say that "for many this will be a disturbing book," because the author "tilts at some long-established views." I am not competent to assess the weight of the author's discussions of these views and of Billot's theory and Rousselot's theory, but it certainly seems to me that he has succeeded in making his claim for "a hearing for a treatment which strikes unfamiliar notes." And he has certainly written a book that will help many of us to understand more about what we teach.

Some of us who are not experts may find difficulty in reading this book. It would be a pity if, on that account, we did not read it. We might profit by reading Part II, Chapters II and I, in that order, first. Then we could start at the beginning, reading straight through, possibly reserving Chapters III and IV of Part II for a second reading.

The author asks that the book shall be considered as no more than an outline, which he hopes to fill in at some future date if it should proved desirable. It is to be hoped that he will do this, and if he does, that he will devote more space to a discussion of "the unique and indescribable union of knowledge." I think it likely that he could help those of us who find that notion at once puzzling and important. And, further, I should welcome more attention being given to the topics discussed in Section 3 of Chapter I of Part II.

H. C. L. Heywood.

Southwell.

THE HAPPY ISSUE. By Warner Allen. Faber. 12s. 6d.

This is a remarkable book in its way. The writer has made an original and heroic attempt at offering a comprehensive view of the universe, steering between the dangers of pantheism on the one hand and dualism on the other. The book cannot be classed as theological or philosophical; it is typically mystical. The task of the critic is made more difficult as the author reflects on some purely personal religious experiences of his own, uses peculiar terminology, and frequently resorts to flights of poetic fancy. The range of appeal of this book would thereby seem to be strictly limited.

Allen makes no attempt at concealing his unorthodoxy; he believes his "happy issue"—the fusion between Eastern and Western mysticism—to have superseded the Christian faith. In pure honesty of thought, and without "scorning the base steps by which he did ascend," he believes in a life before birth as well as after death, tends to minimise the gravity of evil, and makes knowledge the condition of salvation.

One of the most carefully written and illuminating parts of the book is his epistemological analysis of the self, divided into the Ego and the Emauton. The distinction between the experiences of *consciousness* and *awareness* is made the ground of a convincing rejection of the theories of Hume and Bradley. This division, however, proves a flaw in the arguments of Allen himself later when he deals with moral issues. Evil seems to be confined to the Emauton, whereas the Ego—the Godly Will—remains untarnished. He states plainly on p. 219 that we cannot look to the will for the lodging of evil. In short, the unity of the self, the foundation of moral responsibility is severely shaken. Allen is anxious from the outset to preserve selfness or personality, but is this possible without the preservation of moral responsibility?

Three chapters are devoted to Pascal, but this seventeenth-century genius occupies an incidental place in Allen's theme. Pascal is mainly regarded as the representative of the Jansenist movement, and as such is the target of the author's attack on what he calls "transcendentalism," as opposed to his own combination of immanence and transcendence. Pascal's denial of immanence is made to depend on a flimsy foundation—namely, the correction of a phrase in Pascal's *Memorial*, as exposed by Tourneur's *édition paléographique* of the *Pensées*. Allen ignores many evidences to the contrary in Pascal's writings as a whole, and references by such able Pascalian critics as Laberthonnière, Chevalier, Stewart, and Eastwood to his immanentist leanings. Allen is, however, justified in his exposure of Pascal's distrust of beauty and of the possibility of disinterested love, but he goes too far in describing Pascal as "the seventeenth-century Moslem Puritan"!

The theme throughout reveals a deep-seated love of truth, beauty, and joy, traits that are rare in contemporary secular thought, and all too seldom found in religion. Since this is no facile optimism on the part of the author, the book demands attention on that score alone.

On p. 82 a letter *s* has become lost from *desires* and found its way into *medley* in the next line.

J. C. Mears.

Mostyn,
North Wales.

The Life and Times of John Sharp, Archbishop of York. By A. Tindal Hart. S.P.C.K. 21s.

In the eighteenth century the contribution of the parish priest to scholarship was phenomenally large—Hales to Chemistry, White to Natural History, Stuckley to Archæology, Burn to Law; and the hosts of antiquarians, topographers, theologians are an impressive witness to the depth and range of their studies. Nor, as Professor Sykes and the late Dr Ollard have shown us, was this done at the expense of their parochial duties. However, with the increased industrialization of the country and with the extension of parochial duties to cover a vast range of social services, the contribution of the parish priest to scholarship has, of necessity, diminished. But Mr Hart, in this able and scholarly life of Archbishop Sharp, is keeping the tradition alive.

Mr Hart had that great good fortune, which should always favour, but seldom does, the diligent searcher for lost records, for he discovered in a manor house in the Cotswolds the vast and undisturbed archive of the Archbishop. The generous owner allowed him to make the fullest use of the material. From this Mr Hart has selected, with keen historical insight, very valuable material to illustrate both the life and work of the Archbishop and the condition of the Church in the disturbed years of the later Stuarts.

Born in 1642, Archbishop Sharp, like so many of the great Caroline divines, grew to manhood in a time of great political delicacy, when the spirit of compromise barely prevailed over the desire for revenge and retribution. It was a time of great danger for the Church, when its natural defender, the Crown, was unreliable and treacherous; at the same time, the memory of the Commonwealth and its ejections was too bitter to make alliance with nonconformity easy or desirable. The Church had need for men of great strength of will, but of even greater circumspection. In Tillotson, Tenison, Gibson, Wake, and above all Sharp, this need was fulfilled.

They were all great churchmen. Mr Hart brings a wealth of quotation to show how deeply attentive Sharp was to all questions which touched his province. He is shown settling the quarrels of schoolmasters in obscure Yorkshire villages, with the same care and attention which he gave to the problem of reforming the chaotic mismanagement of the collegiate church of Southwell. Seventeenth-century England was much smaller than we readily grasp, and a conscientious prelate, such as Sharp, could, and did, know and administer his province at a level of detail which would now be impossible. If anyone still needs convincing of the care with which these later Stuart bishops discharged the duties of their episcopal office, after Professor Sykes' careful researches, these chapters in

which Mr Hart describes the multifarious activities of the Archbishop will assuredly do so.

But more was demanded than pastoral care from a Stuart bishop. By the virtue of his office he was involved in the world of politics and forced by the structure of political life to devote at least half of his time to affairs of state. This aspect of Sharp's life is not treated with the same depth and understanding by Mr Hart as the more purely clerical aspects of his life. There was a strong family connexion between Christ's College and the Finches, Earls of Nottingham, in the seventeenth century, and it was because of this that Sharp, failing to obtain a Fellowship, was found a chaplaincy in the Finch family. They quickly recognized his ability, and preferments followed thick and fast until, in 1691, he reached York. But, both before and after his elevation, Sharp's policy was the policy of the Finches, especially Daniel, second Earl of Nottingham, William's Secretary of State. The Finches, along with Danby, afterwards Duke of Leeds, were the leaders of anti-Jacobite High Church Toryism, and the regional basis of this party, for all seventeenth-century parties tended to have a regional basis, was England north of the Trent. Hence, the determination of the Finches to get Sharp to York, the ecclesiastical citadel of their party's region. Tillotson at Canterbury and Sharp at York represent an equal division of the ecclesiastical spoils of the Revolution of 1689 between the main parties. And Sharp, both from conviction and gratitude, never deviated from his party's policy. He was for Comprehension in 1689, against the Tack, pro-Harley, for Sacheverell, anti-Bolingbroke, Hanoverian, never a High Flyer. Mr. Hart does not bring out clearly enough either the statesmanship of his policy or its relation with the great party to which Sharp belonged all the years of his public life.

There are a number of minor errors: p. 117, "30th, 1689-90" should read "30th, 1688-9"; p. 177, "statues" should read "statutes"; p. 150, "Bowtry" is obviously "Bawtry." Some of Mr Hart's emphatic statements, such as the Archbishop's "strongly individualistic, non-party front towards politics," would be modified were he more aware of the political background. The bibliography serves no useful purpose at all: it is sadly deficient. Yet these are but specks of dust on the glaze of a portrait, skilfully and lovingly painted, of a great Archbishop who well deserves the fine scholarship and historical wisdom of Mr Hart's study.

J. H. Plumb.

Christ's College,
Cambridge.

The Beginnings of Western Christendom. By L. E. Elliott-Binns. Lutterworth Press. 25s.

The first impulse toward the writing of this book came from the realization by Dr Elliott-Binns in 1933 that the *graffiti* in the catacomb of St Sebastian frequently "place the name of St Paul before that of St Peter." This discovery led him on to a general study of

arly Christian inscriptions and "the light which they throw on the rigins of the Western church," and finally to the whole question of ie development of Western Christendom. He had in mind, how-ver, one more particular task: "My own chief object was to clear in ıy own mind the origins of the medieval papacy" (p. 11).

The contents are arranged in three parts, with a prologue and an pilogue. The prologue deals with definitions of terms, and contrasts he Eastern and Western churches; Part I (pp. 29-86) describes the ackground of early Christianity, and the relations of church and ynagogue: Part II (pp. 89-207) treats of the expansion of Christi-nity in the various geographical regions of the West; Part III (pp. 11-293) describes Christian belief and organization; the epilogue ets out the relation of Christianity to the Roman government. The hronological terminus is the conversion of Constantine; the geo-raphical division is "roughly the present division between the Roman and orthodox obediences" (p. 10). Publication was delayed by the war for about nine years, and though this delay enabled the uthor to carry out considerable revision, it has left its mark: there s not a great deal of reference to works published even in the years mmediately preceding the war, works which merit consideration in a book of this size more than the views of Professor Merrill. It is unfortunate, too, that the time factor has made it impossible for recent works on the Christian ministry to be taken into considera-tion.

Dr Elliott-Binns recognizes that the material with which his book deals has often been handled before: he warns his readers not to expect novelties. There is, however, much that is interesting and informative, as might be expected from so experienced an author. But the question may be raised, "For whom is the book intended?" It is not for the student of the papacy, for, notwithstanding the interest expressed, this subject is but briefly treated, and in any case the period from Sylvester to Leo is too important to be left out. (In passing it may be noticed that Dr Elliott-Binns does continually overstep the chronological and geographical bounds that he set: the fourth and later centuries keep breaking in, and so does the Greek, as distinct from the "Western" side of Christianity—*e.g.*, we have accounts of Clement of Alexandria and Origen, though the use of the former by Arnobius is not mentioned, and the importance of the latter for the West came in Jerome's time.)

Nor is the book satisfactory for one who has read one or two of the textbooks, the "defective simplifications" of which Dr Elliott-Binns criticizes. Such a one will not be helped by the arrangement of the material, by a certain selectiveness in subject matter, and by the constant introduction into the text of references. These some-times refer to works by no means familiar; some are in parentheses and others not, and sometimes they are in abbreviated forms. The specialist will not find a great deal to hold him: if he judges the book by the "new ground" which the publishers claim that it breaks by the use of inscriptions and of the apocryphal literature, he will be disappointed. These brief records in stone, interesting though

they are in themselves, add little to the general picture, and the account of the New Testament Apocrypha is dreary; it is too much of a catalogue and too little of a description and explanation. One may wonder whether the parts of the Cyprianic Appendix which belong to the third century, *and are Western*, would not have yielded more.

There is throughout the book an unfortunate carelessness in detail—*e.g.*, we have sentences such as (p. 140), "In Apulia there was a Church at Arpi, a city founded according to Vergil, *Æneid* xi, 243, by Diomedes, for its bishop attended the Council of Arles"; (p. 193), "Metz claims as its first bishop St Cælestius, while Victor may have been the bishop of that name (? see) at Sardica." Certain things are not explained the first time that they occur—*e.g.*, MTR is not explained on p. 109, but on the next page; the "Council of Rome" is mentioned several times before it is explained that it was held to consider the Donatist problem. The *Satyricon* of Petronius appears in a list of second- and third-century works; the church historian Socrates is described as writing in the fourth century. Even in 1933 it would have been incorrect to describe Waitz (1904) as the latest study of the Clementine literature.

The publishers compare this book with Dr Elliott-Binns' *Religion in the Victorian Era*, the recent reprint of which was so deservedly welcomed. But, even granting that the volume under review has more competitors, it is hard to imagine that it will be to students of the early church what *Religion in the Victorian Era* is to students of the nineteenth century.

J. Stevenson.

Cambridge.

Bantu Prophets in South Africa. By Bengt G. M. Sundkler. Lutterworth Press. 30s.

At the end of this book there is an appalling list of 800 Native Separatist Churches in the Union of South Africa. A footnote to this list states, "On May 30, 1947, a list with 123 new names of churches was sent to me by the Secretary for Native Affairs. These churches are not included in the list published here." It is Dr Sundkler's purpose to show the causes of this fissiparous tendency and also to analyse the beliefs of some of the more notable of the sects. He has written a notable book which makes absorbing and tragic reading.

The principal cause of the tendency to schism is the export from America, out of the abundance of her wayward faiths, of forms of Christianity which lack a doctrine of the Church. The Church is a horizontal Church, consisting of those who here and now confess Jesus: there is no concern for continuity with the past, whether in Faith or in Order. The Faith is always "contemporary" in the worst possible sense, each generation discovering for itself a new conception of the Faith. Moreover, because there is no doctrine of the Church to give authority to the Scriptures and to say what they are

about, a magical authority has to be found for the Bible; it becomes an anthology of true statements out of which one can pick and choose one's own selection. To give an extreme example, one "bishop," in applying to a magistrate for legal recognition of his sect, writes: "I explain the Bible from the following chapters: Jer. i, 4, 5; Prov. viii, 22-26. Amen." In such circumstances, schisms and mutual excommunications are inevitable sooner or later. The driving force is provided largely by the colour bar.

Dr Sundkler has a statement which must give Anglicans a salutary shock. It is our pride that we adopt a more Christian attitude to the natives than does the Dutch Reformed Church with its policy of segregation. "In South Africa," he writes, "there have been two Protestant traditions: first, the South African Calvinist 'golden rule' claiming 'no equality' between white and black in Church and State. And secondly, a liberal interpretation of the Bible proclaiming equal opportunity for all men, regardless of race and colour. Neither of these policies would seem to lead to secession. The problem arises when the more repressive view tacitly or openly becomes dominant in churches which, in principle, are equalitarian and liberal, but which by 'practical necessity'—a consideration for the race-conscious white membership of a particular church—have to conform to a general segregation policy within the church."

It is true that schisms—as opposed to the lapse of individuals—from the Anglican Church are rare. Yet the contrast between its principles and its practice provides a continuous object lesson for those Africans who advocate secession from white churches.

The colour bar in the secular sphere precludes Africans from rising to such positions of responsibility as their ability warrants. A Member of Parliament (of the United Party) recently gave to his constituents a statement of his Native Policy: the relationship, he said, between white and black must be that of master and servant. He was publicly rebuked by Smuts, but I suspect that his offence was rather that of stating such views in a political speech than that of holding heretical views. Be that as it may, the African who has ability and ambition can find no sphere in which he can exercise leadership unless it be in the religious sphere. Having no doctrine of the Church to restrain him, he exercises it in the religious sphere. He exercises it the more satisfactorily if he forms a sect of his own wherein he has no rivals.

Dr Sundkler unravels a tangle of other motives for secession. For example, the multitudes of detribalized natives on the Rand find in the intimate and vivid life of a sect a substitute for their lost tribal unity. But they are seldom so detribalized as to forget tribal antagonisms. In consequence, the sect in which they found renewed individual significance in membership of a community presently splits into a number of tribal sects.

Dr Sundkler devotes most of his attention to what he calls the "Zionists." This is a name frequently found in the title given by its founder to a new sect. "Historically, they have their roots in Zion City, Illinois, U.S.A. Ideologically, they claim to emanate from

Mount Zion in Jerusalem. Theologically, the Zionists are now a syncretistic Bantu movement." The other type of independent Bantu churches he calls "Ethiopian." These are churches which have seceded from White Mission Churches chiefly on racial grounds and then produced a crop of secessions from themselves. Many of these are, as Dr Sundkler says, "carbon copies" in structure and outlook of their parent Mission Churches. It is the Zionist Churches which are the more alarming portent. "The syncretistic sect becomes the bridge over which Africans are brought back into heathenism—a viewpoint which stresses the seriousness of the whole situation. It can be shown how individuals and groups have passed step by step from a Mission Church to an Ethiopian Church, and from the Ethiopians to the Zionists, and how at last, via the bridge of nativistic Zionism, they have returned to the African animism from whence they started."

Dr Sundkler sees little cause for optimism as he looks into the future. Only if African leadership be given a wider scope in political and civic affairs will the energy which now flows into sectarian squabbles be directed to constructive ends. Of any such change in Native policy there is little sign—though *apartheid*, were it only feasible, might provide the circumstances in which African leaders could find freedom from frustration. As things are, there are two possibilities of importance—first, that the African intelligentsia may succeed in uniting the secessionist churches for political reasons in the hope of strengthening the Bantu people in their conflict with the Whites; and secondly, that there may arise some outstanding leader of "Zionist" tendencies who will succeed in sweeping all native sects and churches into one great syncretistic religio-political movement.

A heavy responsibility rests on Missions. It may be that the African will grow weary of schisms. Then the Anglican Church will find the door of opportunity opened. For she has a doctrine of the Church, episcopal authority, a sense of continuity, and a liturgical tradition. She can offer a home to those who are tired of making up their own brand of Christianity and wish to find, and to be held within, the Apostolic and Catholic Faith. But one other thing is needful, that her professed principles of the equality of all brothers-in-Christ be matched by her practice. The temper of the Church of the Province of South Africa as a whole to-day is, alas, such that if the opportunity came it would be missed.

The Church has been through this phase before. The syncretistic sects lumped together in our Church history books as "Gnostics" were very similar to the "Zionists" of South Africa. They perished, and the Church endured. It endured because, in order to endure, it was compelled to adopt a Canon of Scriptures and to set forth the doctrine of the Church. The Church in South Africa can face the future with confidence if it holds fast to the doctrine of the Church and establishes—or sets about re-establishing—the Bible as the Church's book. Dr Sundkler's absorbing and important work might well be made "compulsory reading" for all engaged upon missionary

work, if for no other reason than to confront them with the necessity of those ancient safeguards, a High doctrine of the Church and a Churchly Bible.

F. C. Synge.

St Paul's College,
Grahamstown,
South Africa.

SHORTER NOTICES

Luke's Portrait of Jesus. By Hugh Martin. S.C.M. Press. 6s.

The author of this little book underrates his work when he tells us that it is not for students. His first chapter is an excellent explanation of origins; the chapters on the "Kingdom," Prayer and the Healing Mission are simply but clearly written and there is real scholarship underlying them. He, generally, defends the traditional theology but he shows a considerable acquaintance with modern opinion. The book is a devotional treatment of New Testament exegesis. If there are faults they come from attempting to compress too much material into too small a space, and from over-simplification. But the work is attractively done and has a charming quality in it. I read it at one sitting.

Cecil W. Squire.

Hove.

The Romance of New Testament Scholarship. By W. F. Howard. Epworth Press. 7s. 6d.

The account of Tischendorf outwitting the monks of Mount Sinai or of Bishop Lightfoot imperturbably correcting proofs though the wheels of his vehicle drew nearer and nearer to the edge of a precipice are only two of Dr Howard's pleasant illustrations of his theme. These lectures, which are concerned, amongst others, with Marcion and Harnack, the Cambridge Triumvirate and the Oxford papyrologists, would intrigue any theological student; and put into the hands of a sixth-form boy they might well persuade him to a life of learning. Dr Howard, himself, of course, a distinguished New Testament scholar, has the happy gift of showing that many of the triumphs of scholarship have been won, not by reading in the Bodleian from 10.0 to 1.0, but in journeyings often and in perils of the city and the sea, sometimes by heroic drudgery, often by sheer good luck.

Wilfrid Browning.

Hove.

Positive Preaching and the Modern Mind. By P. T. Forsyth. Third Edition. Independent Press. 10s. 6d.

This reprint of another of Forsyth's works is welcome. Much has been said recently to call attention to this great theologian who, at any rate in his lifetime, never received his due. It is remarkable, when one remembers other books of forty years ago, how well worth while it is to re-read *Positive Preaching and the Modern Mind*. In

fact, the book is of more value than many more recent works on the same subject, and will repay study by anyone who has to deliver the Word of God.

P. R. P. BARKER.

WOOLAVINGTON.

BOOKS RECEIVED

(Mention here neither implies nor precludes subsequent comment.)

BLACKFRIARS PUBLICATIONS: George Kaftal, *St Catherine in Tuscan Painting* (10s. 6d.).

CAMBRIDGE UNIVERSITY PRESS: E. W. Barnes, *Religion amid Turmoil* (1s. 6d.); E. K. Ellis, *St. Catherine of Siena* (1s. 6d.).

CHURCH BOOK ROOM PRESS: *The Church of England Catholic, Evangelical and Reformed* (Report of 115th Islington Clerical Conference) (2s. 6d.).

JAMES CLARKE: Peter Katz, *Nathan Söderblom: A Prophet of Christian Unity* (4s. 6d.); E. L. Allen, *Bishop Grundtvig: A Prophet of the North* (4s. 6d.).

COWARD-MCCANN, NEW YORK: Julie Chanler, *His Messengers Went Forth* ($1.75).

EDINBURGH HOUSE PRESS: Colin Beale, *Look and See* (Visual Aids in the Service of the Church) (3s. 6d.).

EPWORTH PRESS: John Lawson, *The Biblical Theology of Saint Irenæus* (21s.).

FACULTÉ DE THÉOLOGIE, UNIVERSITÉ LAVAL (QUEBEC): Ernest F. Latko O.F.M., *Origen's Concept of Penance* ($3).

HODDER AND STOUGHTON: David Read, *Call It a Day* (3s. 6d.).

INDEPENDENT PRESS: H. Guntrip, *Psychology for Ministers and Social Workers* (8s. 6d.).

I.V.F.: *The Gospel according to John* (American Revised Standard Version) (3d.).

L'ÉDITION UNIVERSELLE (BRUSSELS): E. Laveille, S.J., *Un Semeur de Joie: Adolphe Petit, S.J., 1822-1914* (2nd ed., n.p.).

LONGMANS: J. S. Whale, *Common Ground* (2s.).

LUTTERWORTH PRESS: Emil Brunner, *Communism, Capitalism and Christianity* (1s. 6d.).

NATIONAL SOCIETY AND S.P.C.K.: C. J. Stranks, *Church Teaching* (1s.); *Youth's Job in the Parish* (1s. 6d.).

OXFORD UNIVERSITY PRESS: J. S. Trimingham, *Islam in the Sudan* (21s.).

PAX HOUSE: S. M. Gibbard, S.S.J.E., *You are Urgently Needed* (6d.).

PRESS AND PUBLICATIONS BOARD: *Children Adrift: Report of a Commission on the Church's Work among Children* (1s. 3d.).

REFORMED THEOLOGICAL REVIEW (MELBOURNE): D. F. Mitchell, *Women and the Ministry: Whither Exegesis?* (6d.).

RELIGIOUS EDUCATION PRESS: Godfrey E. Phillips, *The Religions of the World* (6s.).

S.C.M. PRESS: H. A. Hodges, *Christianity and the Modern World View* (2s. 6d.); J. C. Bennett, *Christianity and Communism* (7s. 6d.); Karl Barth, *Dogmatics in Outline* (12s. 6d.); T. W. Manson, *The Sayings of Jesus* (21s.); Margaret Sinclair, *William Paton* (15s.).

SHEED AND WARD: Ronald Knox, *The Creed in Slow Motion* (8s. 6d.).

SIGN OF ST LUKE (BRIGHTON): Hugh Nicholas, *Christus Puer* (5s.).

S.P.C.K.: R. H. Hobday, *Does Belief Matter?* (1s.); E. C. Blackman, *Marcion and His Influence* (12s. 6.); J. A. Ramsbotham, *Belief in Christ, and the Christian Community* (2s. 6d.); Manasses, *Captive in Babylon* (2s. 9d.); A. Gossage Robinson, *Saying Our Prayers* (9d.).

TALBOT AND CO.: Wilfred Couch, *Children in the Church* (2s. 6d.).

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